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Southern Cross

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USD DEC 8 1977 GENERAL

Faith of Mission Indians

Native Americans plead for more attention from church

Special SC report
By Beryl Newman

The people of Viejas Indian reservation, 35 miles or so from San Diego, were lucky this year. In their charming little church of the Nativity, lovingly tended by sacristan Bill Amador, they had the privilege of the celebration of mass on All Souls Day.

It was the first mass to be said in Viejas since last Easter. To add to the joy, they had not only one priest in attendance, but two.

Father John Nesbitt from St. Joseph Cathedral, San Diego and Father Eugene Lyons, director of the diocesan office of the Confraternity of Christian Doctrine (CCD), concelebrated in the gathering dusk on what is probably the most important religious event of the year for Mission Indians.

THE INDIANS have a special reverence for the dead. On All Souls Day, at funerals and the first anniversary of a death, old tribal tradition and Christian ritual are fused in unique ceremonies. These are times of profound importance to the people, and intense religious significance.

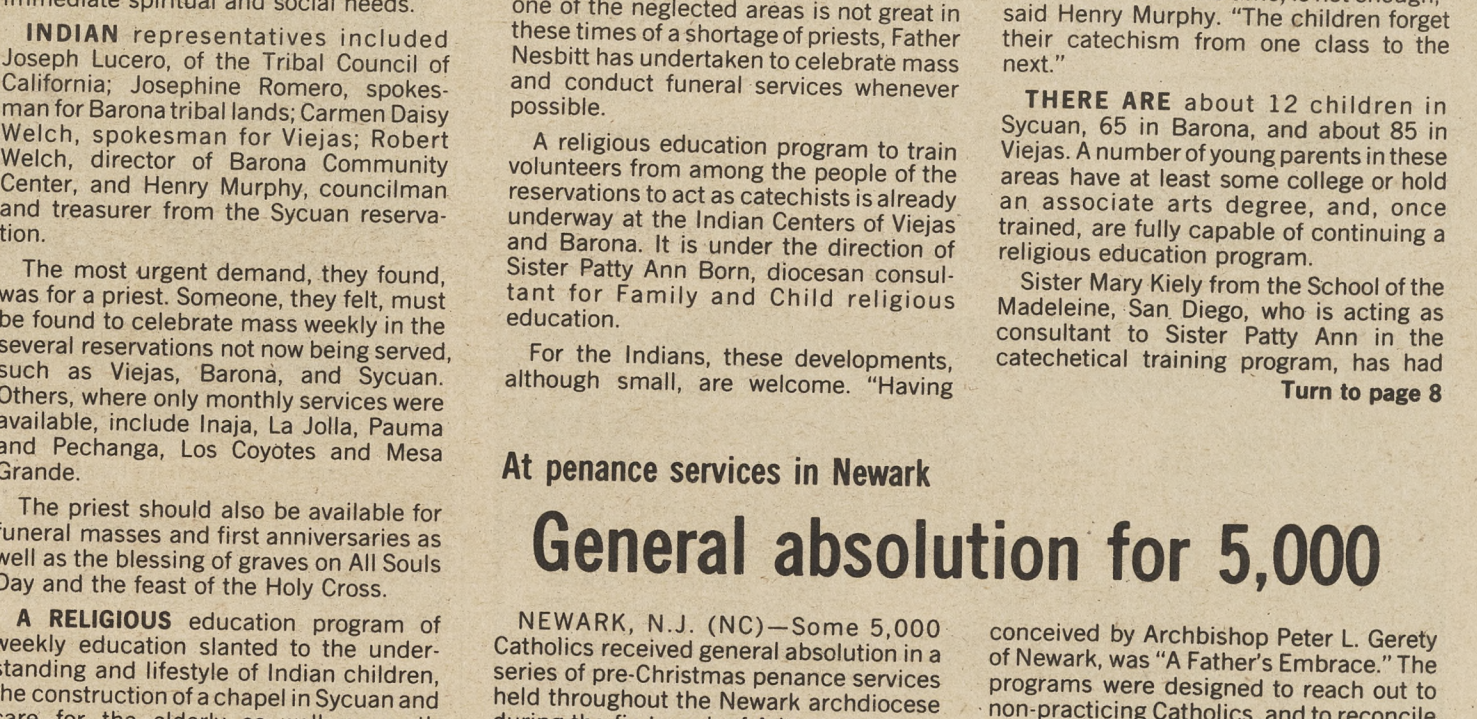
Often no priest has been available to say mass. The visitation of Father Nesbitt and Father Lyons was in response to the increasingly audible demands of native Americans in this and neighboring tribal lands, for a more visible presence of the church in their communities.

It was in response, too, to an increased awareness within the hierarchy of the church of past misunderstanding and neglect of Indians and their needs in many areas.

IN MAY this year, the U.S. Catholic bishops issued a statement deploring past mistakes and calling for greater respect for Indian tradition and culture and more dialogue with the people in order to improve the church's ministry to them.

In July, Bishop Leo T. Maher appointed Father Nesbitt to evaluate what religious programs exist in the field of catechetics and adult education in the reservations, and to determine the opportunities for the people to assist at weekly mass.

A month later a diocesan fact-finding committee under the chairmanship of Dr. Robert Peer, associate director of Catholic Commmunity Services (CCS), and including staff of the CCD and CCS offices, met with representatives from reservations in San Diego County to define their immediate spiritual and social needs.



INDIAN DANCE IN DIOCESE—Father Dominic Pazzaglia, FSCJ, missionary priest at Barona Indian Reservation previews Indian dancers prior to a past festival at the mission five miles from Lakeside.

INDIAN representatives included Joseph Lucero, of the Tribal Council of California; Josephine Romero, spokesman for Barona tribal lands; Carmen Daisy Welch, spokesman for Viejas; Robert Welch, director of Barona Community Center, and Henry Murphy, councilman and treasurer from the Sycuan reservation.

The most urgent demand, they found, was for a priest. Someone, they felt, must be found to celebrate mass weekly in the several reservations not now being served, such as Viejas, Barona, and Sycuan. Others, where only monthly services were available, include Inaja, La Jolla, Pauma and Pechanga, Los Coyotes and Mesa Grande.

The priest should also be available for funeral masses and first anniversaries as well as the blessing of graves on All Souls Day and the feast of the Holy Cross.

A RELIGIOUS education program of weekly education slanted to the understanding and lifestyle of Indian children, the construction of a chapel in Sycuan and care for the elderly as well as youth suffering from alcohol or drug addiction were next in priority

Reservations experiencing the most acute need are Viejas, Sycuan, Barona and Warner Springs (where the chapel dates from the 1830s). To the south, the Manzanita and Campo tribal lands are served by Father Anderson from St. Mary Magdalene, Jacumba, who is fluent in Spanish.

Jamul Indian Village does not have weekly mass in its church but Father John Keenan conducts funerals and first anniversary masses as well as the traditional grave blessings. Here too, permanent Deacon William Clarke teaches CCD and works among the elderly.

ALTHOUGH THE likelihood of meeting the Indians' request for a resident priest in one of the neglected areas is not great in these times of a shortage of priests, Father Nesbitt has undertaken to celebrate mass and conduct funeral services whenever possible.

A religious education program to train volunteers from among the people of the reservations to act as catechists is already underway at the Indian Centers of Viejas and Barona. It is under the direction of Sister Patty Ann Born, diocesan consultant for Family and Child religious education.

For the Indians, these developments, although small, are welcome. "Having religious instruction only once a month, as it has been for some time, is not enough," said Henry Murphy. "The children forget their catechism from one class to the next."

THERE ARE about 12 children in Sycuan, 65 in Barona, and about 85 in Viejas. A number of young parents in these areas have at least some college or hold an associate arts degree, and, once trained, are fully capable of continuing a religious education program.

Sister Mary Kiely from the School of the Madeleine, San Diego, who is acting as consultant to Sister Patty Ann in the catechetical training program, has had

Turn to page 8

ALTAR BOY—George Amador, acolyte at the Church of the Nativity, Viejas, pauses after lighting candles for the rare celebration of mass there. George is the son of the sacristan and caretaker of the pretty reservation chapel.—SC photo

At penance services in Newark

General absolution for 5,000

NEWARK, N.J. (NC)—Some 5,000 Catholics received general absolution in a series of pre-Christmas penance services held throughout the Newark archdiocese during the first week of Advent.

Granting of general absolution became a pastoral necessity because of the crowds attending the programs, it was announced at each location by the presiding bishop.

In each case, arrangements to hear individual confessions had been made but could not be carried out.

GENERAL THEME of the services, conceived by Archbishop Peter L. Gerety of Newark, was "A Father's Embrace." The programs were designed to reach out to non-practicing Catholics, and to reconcile people to each other and to the Church.

All of those attending were assured that they had been absolved of their sins if there was nothing else between them and a return to full practice of their faith.

All participants in the five programs were given cards containing the names, addresses and phone numbers of 54 priest-volunteers who have been specially trained to work with difficult situations.

Supreme Court hits help to private schools

WASHINGTON (NC)—The U.S. Supreme Court, in a 6-3 vote, has struck down a New York law giving private schools some $11 million in a one-shot payment for record-keeping and testing.

The court said the program violated the constitutional separation of church and state.

TeleNews

Congress reached an impasse for the 14th time last Tuesday on the question of **medicaid abortion funding.** The House defeated the Senate's proposal 200 to 170.

The Catholic Women's Seminary Fund (CWSF) is offering scholarships for **seminary education to Catholic women**—lay, religious, married or single—"who experience the call to serve others through priestly ministry," starting in 1978.

The Virginia board of health voted four to one Nov. 30 to stop state **funding of welfare abortions** unless the life of the mother is endangered by the pregnancy.

The Irish National Caucus of Washington, an Irish-American organization has labeled a recent **U.S. Catholic Conference** (USCC) paper on Northern Ireland an **attempt to absolve the British** of blame for their role in the Irish conflict.

The Santiago, Chile, archdiocese has protested directly to Gen Augusto Pinochet over the police **raid on the St. Francis Xavier** Retreat House. Pinochet is head of Chile's military junta.

Protesting President Carter's intention to return the Crown of St. Stephen to Hungary, some of more than 1,000 Hungarian-Americans demonstrate on the Capitol steps in Washington.

Father Theodore Hesburgh, left, president of Notre Dame University, is sworn in as chairman of the U.S. delegation to the 1979 UN Conference on Science and Technology, U.S. Chief of Protocol Evan Dobelle, right, administers the oath, while the priest's nephew Michael O'Neil, witnesses the event.

"I know no possibility of **liberation in Latin America** this century," said Father Joseph Comblin, the Belgian theologian who has worked in Latin America since 1958. "We have to look forward to 20 years of slavery."

The Catholic Church in Moldavia, northeastern Rumania, **"lives, though suffocated and harshly tortured,"** according to a 67-page report that has reached the Center for the Study of Religion and Communism, England.

Catholic and Protestant members of an international interfaith commission have recommended that their **churches abandon the "mutual mistrust"** which they say still often exists concerning mixed marriages.

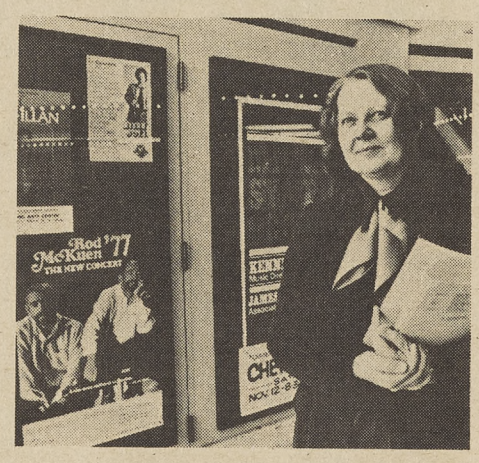
After reviewing the "dramatic violation of workers' rights under repressive systems" in Latin America, leaders of the Confederation of Latin American Workers (CLAT) **asked Pope Paul VI and the United Nations** to take a stronger stand in defense of human rights.

Judges, not doctors or family members, should make the **life and death decisions** for incurably ill patients who cannot speak for themselves, the Massachusetts Supreme Court said Nov. 29. The opinion was in direct opposition to a New Jersey Supreme Court decision in the case of Karen Ann Quinlan.

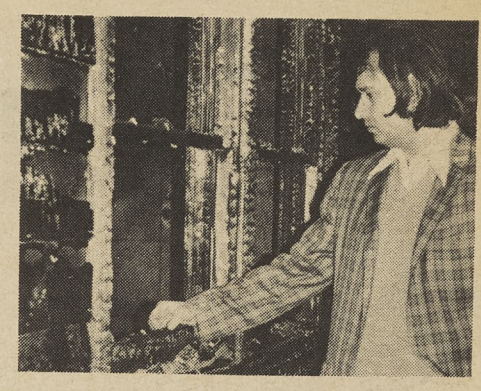
The martial law regime of President Ferdinand E. Marcos of the Philippines claims it has discovered links between the **Catholic clergy and the outlawed Communist** movement. It is the first such direct accusation.

Two German cardinals are to **visit dissident traditionalist Archbishop** Marcel Lefebvre at his seminary in Econe, Switzerland, on Dec. 20.

Because much of the money for educational programs in Spain has come from government subsidies, the **bishops are concerned** with the draft for a new constitution to be presented soon to the parliament. It is expected to move in the direction of Church-state disengagement.



Sister Jeanne Moynihan, education director for the Milwaukee Performing Arts Center, sees her job as a "way to develop awareness of the inner need we all have for artistic expression."



When fire struck the 40-year-old Jesuit retreat house at Grand Coteau, La., recently Father Francis Vanderwall lost all earthly possessions including three plays, a number of short stories and some poems he wrote. But he sees the event as a personal message from God. "His love is enough," he says. "I don't need any of that stuff."

People

Franciscan Father Joseph Nangle, a former official of the U.S. Catholic Mission Council, has been appointed adviser for political issues in the department of social development and world peace of the U.S. Catholic Conference.

Arthur Jones, British born editor of National Catholic reporter, has been named publisher and chief executive officer of NCR following the death of Donald Thorman. He will continue as editor.

Ernst Friedrich (Fritz) Schumacher was memorialized at a mass at Westminster Cathedral, London. Schumacher, who died Sept. 4 at age 66, was author of "Small is Beautiful" and a pioneer advocate of technology on a human scale.

Southern Cross

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'DOUBLE IMAGE'—Bishop Leo T. Maher speaks to business and civic dignitaries at "An Hour in the Barrio" luncheon at the Chicano Community Health Clinic, San Diego. Among the poster pictures of those who have been honored at the luncheon was one of the bishop directly across the room from the rostrum, upper right, in full episcopal vestments.—SC photo

Bishop speaks in barrio

Danger in life comes from man, not scientific progress

Southern Cross Reporter

The danger in life today comes from man, not from scientific progress, according to Bishop Leo T. Maher.

Speaking to an audience of civic, business and public dignitaries and others in the program "An hour in the barrio" the bishop said:

"TODAY, IN our era so marked by human progress, there is a need to appeal to the conscience of man.

"For the danger comes not from progress, nor from science. No, the real danger comes from man himself, wielding ever more powerful instruments, which can be employed for destruction or for the loftiest conquests."

The barrio program, which is sponsored by the Mexican and American Foundation, at the Chicano Community Health Center, San Diego, attracted about 130 persons.

BISHOP MAHER told them, "The edifice of modern civilization must be based on spiritual principles capable not only of sustaining it, but also endowing it with light and life."

He told the audience of the ways in which the church has established outreach programs into the Mexican-American community with the objectives of providing social services, developing service action models and training volunteers.

"The models function as concrete demonstrations of charity in action," he said.

HE REFERRED to the establishment in 1972 of the Padre Hidalgo Center as "the flesh and blood extension of the Mexican-American commission of the diocese."

He said, "It exists to foster a deep respect for all reality among the Spanish-speaking people so that they can face the challenge of their existence in their own unique way.

"The times in which we live stimulate all of us to be concerned with human dignity," said the bishop.

Augustinian to lead diocese's vast evangelization program

Southern Cross Reporter

Bishop Leo T. Maher has named Augustinian Father Robert Gavotto to lead the vast evangelization program of the diocese which starts in 1978.

The priest, who is a native San Diegan and an alumnus of St. Augustine High School, will also become vice chancellor of the diocese when he takes up his appointment on Jan. 1.

THE NEW evangelization program is described by the official announcement as "resulting from the 1974 World Synod of Bishops held in Rome."

"The program hopes to enrich the spiritual lives of the unchurched and religiously alienated, as well as deepening the faith of those who already believe," states the announcement.

Father Gavotto

Father Gavotto has recently returned to San Diego after several years in Rome where he served as assistant general of the Order of St. Augustine at the general curia.

HE TOLD SC it will take "two or three months" after he assumes his new duties before he can provide any detailed program of what is envisaged in the evangelization program.

Ordained for the Augustinians in 1964, he has a masters degree in theology and a doctorate in Canon Law. In 1971 he was elected secretary general for the Augustinians in Rome.

HIS ABILITY to relate with a groups in the diocese he hopes will stem from the fact that he is native to the area and that he is fluent in English, Spanish, Italian and Latin and has a knowledge of German and French.

It is expected that after the new vice chancellor has been able to assess what is involved the bishop will issue a pastoral letter setting the evangelization program's goals and some procedures.

Began in a garage

Holy Spirit parish 25 years old

Southern Cross Reporter

It began in a garage 25 years ago and is now one of the notable blue-domed churches of the diocese. Holy Spirit parish celebrates its silver jubliee Saturday, Dec. 10 with a special mass and parish dinner to follow.

Situated on 55th Street, San Diego, the Holy Spirit parish first used a garage on Maple Street, in 1952 when it was established by Bishop Charles F. Buddy under founding pastor Father Edward Johnson.

SOON THE garage proved too small and Father Johnson got permission from the owner of the El Morocco night club, at the corner of Federal and Euclid streets to use the club for Sunday mass. For two years the parish grew in spiritual life with the night club as center.

During this time the pastor was killed in an auto accident and Msgr. Joseph O'Leary took over.

Under his direction the school was built and the mass and other services moved from the El Morocco to the school. Within a few years a church was built, with convent and rectory.

In 1964 Msgr. O'Leary retired to his native Ireland and Msgr. William A. Bergin was appointed pastor. Under his direction the parish has continued to grow and flourish.

And on Saturday Msgr. Bergin and other priests will join Bishop Leo T. Maher in concelebrating the mass to mark the 25 years of recollections, trials and tribulations of a San Diego suburb parish.

Guadalupe celebrations all around diocese

Southern Cross Reporter

For all practical purposes the feast of Our Lady of Guadalupe this year will be moved from Dec. 12 to Dec. 11, this Sunday.

Processions in honor of the feast will bring thousands of Hispanic Catholics to major parades in San Bernardino and San Diego. Celebrations in honor of Our Lady will take place in all of the 10 parishes in the diocese named for the miracle of Guadalupe.

A PARADE OF festive decorated floats will start from Our Lady of Guadalupe church, Kearney Avenue, San Diego, at noon on Sunday.

The parade will end at the downtown Community Concourse, where at 2 p.m. mass will be celebrated.

Bishop Leo T. Maher, auxiliary Bishop Gilbert Chavez and Bishop Juan Jesus Posadas of Tijuana will concelebrate the mass with all priests who can join them for the occasion.

Following the mass a banquet and show will start at 5 p.m. in the International Room of the El Cortez Hotel, at which Spanish and Mexican folkloric dances will be performed.

EARLIER THAT day, Bishop Chavez will participate in the procession from 7th and Mt. Vernon streets in San Bernardino at 9 a.m.

The parade will make its way to his church of Our Lady of Guadalupe on West Fifth Street where mass will start at 10 a.m.

IN CALEXICO and Brawley special celebrations will also take place to mark the feast, with Bishop Manuel Perez-Gil of Mexicali preaching at St. Margaret Mary parish, Brawley.

The feast commemorates the appearance of the Virgin Mary to Juan Diego at Guadalupe, Mexico City, in 1531.

Bishop Zumarraga was convinced of the genuineness of the apparition by the evidence of a miraculously painted life-size figure of the Virgin on the mantle of the Indian.

The original is enshrined in the shrine of Guadalupe in Mexico City and replicas are to be found in churches and homes throughout this and other dioceses.

Invitations to March for Life go to church and civic leaders

Southern Cross Reporter

The organizers of the march for life on Jan. 22 to protest liberalized abortion have called on church and civic leaders to take part.

The march takes place each year in downtown San Diego to commemorate the U.S. Supreme Court's 1973 ruling on abortion.

THIS YEAR the event falls on a Sunday and 100 community leaders have been personally invited to join the marchers.

This "select group" as described by march recruiter Mary Solsbak, are those who have already shown support for the cause and who are now asked to demonstrate their leadership "by setting an example for others."

Among the 100 of various religious persuasions are clergy, physicians and dentists, attorneys, elected officials and "dignitaries."

THE CATHOLIC clergy invited include Bishop Leo T. Maher and Bishop Gilbert Chavez, Msgr. I. Brent Eagen, diocesan chancellor, and several priests.

These include: Msgrs. James Gilfillan, Thomas Moloney, Sean Murray, John Portman and William Bergin. Also Fathers Laurence Dolan, Arthur Devine, Patrick Fox, John Quinn, Jerry Sims, and William Springer.

There are several Protestant clergy and a rabbi on the list.

AMONG THE Catholic doctors and dentists are Daniel De La Vega, Eugene Erzinger, Pat Evangelou, Michael Kielty, John Geis and Anita Figueredo.

Attorneys invited to march include Clement O'Neill, Burton Shamsky and Vincent Whelan.

Elected officials invited include congressmen and senators as well as Assemblymen Peter Chacon, William Craven, and Wadie Deddeh and councilmen Lee Hubbard, Bill Lowery and Fred Schnaubelt.

AMONG THE "dignitaries" are Sister Barbara Welliver, Kathleen Brenner, Robert DiVeroli, Albin Rhomberg and Michael Newman, SC editor.

These invited march leaders are asked to be ready to march between 2 and 4 p.m. on Jan. 22 starting at the plaza of the Community Concourse.

GIFTS FOR UNWED MOTHERS—Sister Barbara Welliver, who runs the diocesan Catholic Family Service's Unwed Mother Program, receives baby gifts for "her" girls from members of Catholic Daughters of America Mrs. Lucy Rosiak and Mrs. Bernice Meier and Mrs. Maude Butler of the Diocesan Council of Catholic Women. CDA sponsored the shower at St. John of the Cross parish, Lemon Grove, last Saturday.—SC photo

The Pope speaks

For Mideast peace

The Middle East has been a center of mistrust, hatred and conflict for far too long.

We pray that the peoples of the Middle East, who acknowledge the greatness and love of the one God, may soon live fraternally together, with wholehearted respect for each other's human and religious rights, especially in the Holy City of Jerusalem.—To the Iraqi ambassador.

Follow Vatican II

Vatican II and the authorized applications resulting from it trace the framework of thought and the sure way to follow. Those who neglect them or want to block them by invoking fidelity to the past are unfaithful to the mission of the church today and to its responsibility for tomorrow.

Those who go beyond them to follow their own inspiration build on sand a rootless church. Both do harm to the unity and credibility of the church.

The church today has to deal with often delicate questions. Their solutions must always take into account many elements that may escape a given specialized individual or specialized group, even well intentioned.—To Swiss bishops

Church and Poland

The church does not ask privileges, but only the right to be herself and the possibility to carry out her special work without obstacles.

The church can collaborate in building up the nation only in a climate of trusting relations between church and state and when the church's job and mission within contemporary Poland is recognized.—To Communist Party secretary Edward Gierek of Poland

A time to keep — by Michael Newman

Prayer is a hunger

It certainly seems to be true that "prayer is a hunger", to use the title of a book. Reports from surveys indicate that people really are seeking prayer, want a better prayer life and are wedded to traditional forms of prayer.

Recently, **U.S. Catholic,** that excellent monthly magazine put out by the Claretian Fathers, carried out a major survey and found that prayer "is alive and well." Father Dennis Geaney, OSA, asked to comment on the survey, said, "Prayer seems to stand apart from confusion in the churches, ministers searching for identity, and continual experimentation with ritual and prayer forms."

The survey found that:

—Prayer of petition is the most popular form, followed by prayer of thanksgiving, followed by praise.

Sitting down is more popular than kneeling for prayer.

—37 percent say the Rosary.

—66 percent say meal prayers.

—11 percent pray in tongues.

—Most readers say spontaneous prayers more frequently then formula prayers.

—Most people pray several times a day and most prefer praying alone.

—90 percent believe God answers their prayers.

Thanksgiving—to whom?

I read an interesting piece of speculation over Thanksgiving on how an atheist can offer thanks. Thanks to whom? For instance, we may wonder whether Madalyn Murray O'Hair, the most prominent battler against God and religion, can celebrate Thanksgiving. And if she does celebrate it, then who is she thanking and for what?

Can we feel thankful for anything without a belief in God or at least a Supreme Benevolent Being?

Steal a cross?

One of our SC advertisers recently told John Mack, our advertising manager, that the only shoplifting they had experienced lately was among crosses and crucifixes. Out of all the jewelry and small artistic decorative things they sell, they had noticed more then half a dozen crosses stolen.

There's quite a contradiction in the very idea of stealing such a symbol.

Donald Thorman—great Catholic journalist

The Catholic press and the national Catholic church have both lost a valuable contributor to their progress in the death of Don Thorman, at the early age of 52. Among editors and publishers of the Catholic press, Don was respected as the president and editorial director of the National Catholic Reporter, and its former editor and publisher.

In spite of its sometimes harsh criticism of the church, NCR is a necessary and important part of it. Edited and owned by lay people, it has none of the inhibitions which more official publications have to lay upon themselves. Its progressive viewpoint has spurred much innovative and realistic thinking in the church in the United States—and therefore the world—in the decade that Don Thorman has run NCR.

Once a bishop who is now very prominent told me he did not read NCR because he found it "too negative." That's a pity, because NCR offers that weekly dose of investigative reporting and reviewing which is often the "burr under the saddle" to any of us who may have become smug, whether churchman or lay person.

NCR under Thorman has provided the vehicle for many highly intelligent and necessary discussions in print so much a part of our tumultuous times. We're sorry to lose Don. He had not been well since a trip to China a year ago. A great Catholic journalist.

What of the future?

The Social Security system is getting into deeper and deeper trouble partly because there are more and more people coming onto its rolls. And, consequently the optimum level between the working younger people and the retired older people is getting out of balance.

With such movements as zero population, homosexual lifestyles and non-covenant childless living together, where will the national population graph go? If those promoting zero growth and homosexual lifestyles had their way, we would eventually run out of younger people and workers and literally become a nation of folks too old to provide a tax base for social security. The nation would die of old age. There would be no future.

Feed on their own shortcomings

A memory I will long retain is when a prelate of the church once said to me, "People are unfortunately sometimes like animals." He was somewhat upset by the angry protests which one of his actions had brought from some parishioners. The mail contained every kind of vituperation, and the churchman was understandably pained.

However, there is a mob streak of animal-like behavior in many groups. Recent unfortunate incidents at sports games on and off television have been examples. Players and commentators have come in not only for verbal abuse, but physical assualt.

By contrast you can find some "intellectual" groups whose kicks are obtained by attacking authority in every shape or form. I recently attended a meeting where the whole affair degenerated into an attack on church authority, by personal reference and by innuendo. And these same people set themselves up as leaders of the community for such high ideals as justice and peace. They seem to overlook that it all starts with charity.

We were talking by Enid Lanyon

As we are, so we see

We were talking...about the way we are affected—or not affected—by our physical environment and what difference it makes to be surrounded by loveliness or ugliness.

We were driving home into an incredibly beautiful sunset from an encounter with acquaintances who were locked in an appalling conflict of hatred for one another. Lawsuits and counter-suits were in process, accusations and counter-accusations, recriminations and defamations of character were plaguing the community in which they lived.

WINDING THROUGH the hills and glimpsing vista after vista of breath-taking beauty, we wondered how people could live in such a place and yet become so obsessed with ugly, destructive emotions. It seemed impossible to remain there without a deep sense of gratitude for the loving goodness and generosity of God, nor the desire to reflect something of it to those others who shared it.

I remember experiencing the same kind of incomprehension many years ago in South Africa. There, in the spectacular coastal mountains of the Cape Province, it was difficult to reconcile the harsh race laws and denials of human dignity with the inspiring loveliness of the country.

But, as someone reminded me, even the perfection of the Garden of Eden did not prevent the fall of the first man and woman! And since time immemorial, wars and murders and all kinds of heinous deeds have occurred amid surroundings of surpassing beauty.

I SUPPOSE it is a question of awareness—and inner sight. Anger, fear, hatred and that corrosive impulse—revenge—are more blinding than the most opaque cataract. It is not that we do not see the beauty around us, for our physical vision is not impaired, but that our inner vision is blinded to its meaning.

And even when we are capable of a profound awareness of beauty we may deliberately blind ourselves to its uplifting effect by selfishness, grasping at it for our own and attempting to deny it to others. Our true sight, the way in which we respond, are moved and changed when we encounter beauty, lies deep in our consciousness.

It sees, not only with an aesthetic appreciation or a sensitivity for form and color, but with wonder and a sense of mystery and the reverence due to all created things. It rises from the center of our beliefs, beliefs about God, about life, about ourselves and our destiny.

THERE IS a verse—I cannot remember its context—which runs: "Two men looked out thru prison bars. One saw mud, the other saw stars." It would be as valid a comment if we placed the men, not in prison, but on a mountain top with the sunset view. Chances are, one would see the effects of smog, the other, glory.

Whether we live as paranoics in the Garden of Eden or saints praising God in a slum depends on the direction and development of our inner vision. the acuity or the dullness of our perception of life and creation.

It is possible to be intensely aware of beauty in the midst of squalor; to be unshakeably convinced of love surrounded by hatred; to trust unquestioningly in the primacy of good when beset by total evil. For a Christian it is more than possible, it is an imperative.

FOR US IT IS not so much a matter of an optmistic view as a realistic one. Goodness, love and joy are facts. They exist with all the power of heaven behind them. The beauty of our world is an affirmation and a proclamation of the undying care and generosity of our God.

If we are to train our inner sight to 20-20 vision, we need to concentrate on the peripheries as well as what confronts us. A wider vision puts us in the center of things, not in an egotistical way, but relating us to all that is around us, so that we live in harmony and responsiveness.

Sunsets do not last long. However exquisite, however brilliant and spectacular in color, however flaming the sky, they pass and are gone forever. That is, unless we have seen them with that inner eye and have let them touch and move us in such a way that something of their beauty remains beautiful within us. Then, sunsets are forever.

Opinion Forum

Courageous El Visitante

Re your article (SC Nov. 17) "Courageous newspaper—El Visitante," I have already received and enjoyed my first copy. It would be a pity if the Hispanics in all our parishes do not take an interest in this newspaper. I am not Hispanic.

They might take an interest in it if all our grade schools from grade four on to the four years of high school taught the Spanish language. Long after school years are over the Spanish language can be a tool or means of cultural sharing between the young men and women of our hemisphere.

As it is now, in our parochial schools of grade and high school level, the study of the Spanish language is given up to make room for sports.

El Visitante Dominical—The Sunday Visitor—needs to be in every parish.

(Mrs.) Frances J. Woodson
San Diego

Start a place for elderly at USD

That is a great idea of Father Bob Callahan, as put forth by Michael Newman, (A time to keep, Nov. 24) namely: To establish a facility for the elderly on the campus of USD.

The beauty of the site, chosen by our dear Bishop Buddy, is enough to uplift the spirits of anyone, and the proximity of the young would be a stimulation to the old. They have a lot to share with each other.

It would also help invigorate the parish of the Immaculata and perhaps encourage the older people to take advantage of the facilities of the outstanding university classes by continuing their education. This should be an ongoing process of life.

Nothing so keeps one young in outlook as constant contact with youthful thinking and actions. And they in turn, can profit from the wisdom and observations of maturity.

Can we make this dream a reality?

Mercedes Shea Gleason
San Diego

The poor and their giving

Let me put in my two cents worth in regards to Father John Blethen's letter (SC, Oct. 27), and the overwhelming response opposing him.

Father John Blethen is not blind, cynical or uncharitable. In his service to the Mexican-American people in Villa Nueva, he has seen the kind of love and generosity Jesus spoke to us about in Mark 12:42:

"Then a poor woman came and dropped two copper coins worth about a penny. He called his disciples together and said, 'I tell you that this poor widow put more in the offering box than all the others.'"

What was the widow's name? How could anyone remember her name? She was neither rich, nor did she have a title.

On the other hand, we know the name of a Jewish leader who belonged to the Pharisees. He also loved the Lord and was generous.

In John 19:39, we read, "Nicodemus, who at first had gone to see Jesus at night, went with Joseph, taking with him 100 pounds of spices, a mixture of myrrh and aloes."

You see, what the poor give, and the good they do is rarely recognized as being worthy of honors. I feel that is what Father Blethen tried to bring to our attention.

Let us praise God and love one another in all that we do.

Paula Cassillas
Chula Vista

Need to recognize many for service

Father John Blethen's comments re: Order of Holy Sepulchre (SC, Oct. 27) were objective and well-stated. No one denies the worthwhileness of service to the Holy Land.

Father Blethen, however, specifically addressed the problem of needed recognition of proper criteria which provides for just hierarchical recognition of many persons in consideration of the various circumstances of their service in the church.

There are people who have labored long and given magnanimously of their time, energy, talent and financial means—often at real sacrifice.

The largesse from which they draw varies depending on how they are blessed with means financially and/or in the form of education.

Isn't it possible, however, that many fulfill the criteria for spiritual development as advanced, for example, by the German theologian and philosopher Father Romano Guardini, in his book, "Saints in Daily Christian Life?"

To paraphrase Father Guardini, the world has moved now into another era, in which many people are functioning as a member of a team as is necessary in this age of complexity in living. No one person can gain special distinction but each is important in the social dimension of his work.

This does not deny the particular task of each in the world; charity shown by dutiful accomplishment, pure intention, correctly carrying the work out is what is important—together with hope and belief in God's justice.

Delores Feuling
San Diego State University
San Diego

Why folk mass for shut-ins?

I am a senior citizen shut-in who watches and listens to mass on Channel 39. I wonder how many shut-ins are of senior age who would prefer traditional music to the strumming of banjos by very casually dressed teenagers.

The Mexican mariachis differ in that their dress has dignity and the tune likewise.

Some time ago a priest wrote a letter to your paper, expressing unhappiness at changes at mass. I heartily concurred and meant to write earlier. At a time when emphasis has turned to meditation, one finds it impossible to meditate and quietly communicate with God either before or after mass.

J.M.
San Diego

Christmas card piece helped

We are towards the end of our Christmas card season and we want to thank you for your fine article about our cards.

After the article was published we received a number of calls requesting further information.

Father Bart Battirossi, FSCJ,
pastor,
Mission San Antonio de Pala,
Pala

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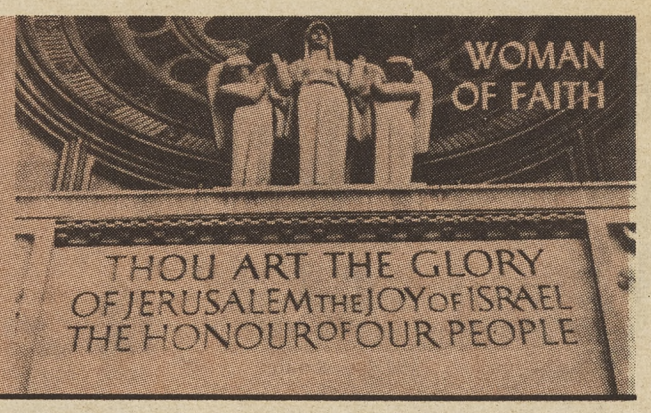


The honey-sweet doctor

Love for Mary marked his whole approach

By Father John J. Castelot

It has been said of St. Bernard that "he carried the 12th century on his shoulders and he did not carry it without suffering." The suffering began early in his own search for identity and purpose in Life.

It would have been difficult to foresee that this shy, sensitive lad would one day counsel popes and kings and fight unflinchingly for the purity of faith and morality in the tumultuous years which marked his lifetime.

HE WAS THE third of seven children born to Tescelin, a Burgundian noble, and Aleth, also of noble birth. He was born at Fontaines, the family castle hear Dijon, in 1090. All the children were well educated, and Bernard had a full college course at Chatillon.

Here he showed a love for solitude and was especially sensitive to promptings of divine grace. Still in his teens, he dreamed one Christmas Eve of seeing the new born infant Jesus in Bethlehem. He conceived a strong devotion to Jesus' humanity and a corresponding love for Mary—a devotion which marked indelibly his whole approach to theology and the spiritual life.

Then, at 17, he lost his mother, a crushing blow to his sensitive nature. Only the good sense and vivaciousness of his one sister, Humbeline, saved him from desponding.

NOW HIS LIFE lay before him, and he had everything going for him, humanly speaking: wealth, nobility charm, a quiet but irresistible attractiveness, intelligence. But the old urge for solitude reasserted itself and he started toying with the idea of joining the newly founded, very strict group of Benedictines at Citeax (Cistercians).

His friends and relatives thought he was crazy and tried to change his mind. But his mind was made up and he changed theirs. When he left, he had 31 companions, including his best friend and four brothers. This was truly amazing (they were not going off on a picnic), but it was only a foretaste of the almost irresistible power which his eloquence would wield over the minds, hearts and souls of men.

Bernard was 22 when the abbot, St. Stephen Harding, welcomed his group. Peace at last! Or so he thought, because just three years later Stephen sent him off with 12 companions to build a new monastery. They did so, at the cost of incredible sacrifice and austerity.

BERNARD WAS a demanding superior, insisting on strict discipline in accord with the rule. But when he sensed that his rigor was getting the brethren down, he relented somewhat. This foundation became the famous monastery of Clairvaux, and hither his father and youngest brother joined the community in 1117.

A man of his extraordinary gifts could not remain hidden long. He was besieged with requests for counseling, for intervention in disputes between princes. Popes and bishops sought his advice and followed it, although he pulled no punches in giving it. He was passionately dedicated to the church and anxious about its integrity in every sphere of its life.

The disputed papal election of 1130 prompted him to champion the cause of Innocent II, and to do so, he traveled throughout France, Germany, and Italy. During his travels he picked up another candidate for Clairvaux, Peter Paganelli of Pisa, who began by tending the fires at the monastery and ended up as Pope Eugene III.

TO THE NEW Pope, his disciple, Bernard wrote his longest, most important work, "De Consideratione" (On Contemplation), warning him of the dangers of his office and urging him to remain faithful to mental prayer, giving it priority over all his other duties.

Indeed, in the midst of all his feverish and unwanted activity (he even preached a Crusade), he found time to read, contemplate, and write voluminously. There are ascetical treatises for his monks, admonitions to popes, hundreds of marvellously moving sermons "as effective today as when he delivered them, polemical works in which his poetic genius forges a terrible invective against the apparent enemies of the faith, stern denuncations of clerical negligence and avarice that still burn white-hot, and a vast correspondence that shows him the willing servant and counselor of clients in every rank of the life of his time" (Philip Hughes "History of the Church").

He took a dim view of the beginnings of a rationalistic theology, especially as represented by men like Abelard, and protested loudly. It was not that he was anti-intellectual; far from it! He respected human reason, but he feared rationalism.

For him theology had to lead to contemplation or be sterile mental gymnastics. He was an ardent champion of the Mother of God and his Marian writings and prayers have left a lasting imprint on Christian devotion.

After a series of debilitating illnesses he died on Aug. 20, 1153. Canonized in 1174, he was declared a Doctor of the church in 1830: "Doctor Mellifluus," the honey-sweet Doctor.

Hail Mary

Did Marian devotion diminish women?

One of the most striking features of medieval piety was devotion to the Virgin Mary. Practically every major gothic cathedral was either named after her (Notre Dame-Our Lady) or housed a splendid shrine in her honor. Surviving art works show her as a queen offering her son Jesus to the world. Legends, songs, prayers, litanies about the Virgin Mary abound.

Some liberated women today, looking back on this, argue that the male dominated church put Mary on too high a pedestal. By moving her so far from earth, men could do the same to all women and thus render women ineffective in the day-to-day management of affairs. According to this argument, the medieval church set a pattern, through the Marian devotion, that would endure to this day.

THE POINT seems to be that Mary as role model for women was a means to keep women in a subservient position. By moving Mary to a level too far beyond the human, religious devotion in effect dehumanized her. In a like manner, by over idealizing all women, men in effect dehumanized them.

The substance of the criticism is then: Devotion to Mary has generally been bad news for the state of womanhood throughout history. Marian devotion simply reinforced the male chauvinist position with religious reasons.

Yet a sensitive meditation on the medieval art works depicting the Virgin Mary reveals quite another picture. Far from making Mary a goddess to be co-opted by males, the artists portrayed the immense humanity of Mary. She comes through, not as a cold goddess, but as a warm earth mother.

AND IF ONE sings and chants the prayers, songs and poems of the period while contemplating the statues and sculptures, one gets the clear impression that Mary is a welcome ocean of love, and a perceptive woman anxious to bring freedom and fulfillment to those seeking her good counsel.

Still, in all fairness, it should be said that there is some truth in the accusation that devotion to Mary has been used to misrepresent the role of woman. Be it also said that we have misled Jesus to misrepresent the role of man as well. Our sinful side is very clever in abusing the religious message entrusted to our care.

Having admitted that we are perfectly capable of diluting religious truth, we should also boast that in the long run the history of Christians has been a valiant effort, with God's grace, to bring the real gospel values to bear on human living. We know we are sinners. We also believe the Spirit of truth abides with us to help us in positive achievements.

THE KEY to women's liberation is found in Paul's statement: "In Christ you are neither male nor female."(Galatians 3,28) Despite the mistakes, the record shows that Christians have been instrumental in liberating women throughout the ages. It was precisely the Christian attitude to women that caused so many of them to join the church in the early period.

Devotion to Mary has been a key ideal in bringing this about. By upholding her unique humanity and womanly virtues, the church has reminded the male population that women are not playthings, possessions, chattels or mere marital conveniences. A woman is a person just as much as a man. She deserves the same respect, reverence and freedom as a male.

The medieval church saw this and much more. Mary represented spiritual comfort and human hope. The legend of Herman the Lame tells the story of a lame baby left at a monastery door. The monks take him in, raise him and train him to be a math teacher.

HE BECOMES a brilliant teacher. His lameness doesn't embarrass him, but causes him life-long backaches. He lives a cheerful, productive life. On his death bed he is asked by the monks to tell them the secret of his spirituality. He asks for a pad and pen, upon which he writes these words:

"Hail, holy queen, mother of mercy, my life, my sweetness and my hope. To you did I cry, poor banished child of Eve. To you did I send up my sighs, mourning and weeping in this valley of tears. And you turned, most gracious advocate, your eyes of mercy toward me. Now, after this, my exile, show unto me the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary."

Discussion points and questions

1. How has family life changed over the past 10 to 15 years? What have you observed as positive in these changes? Negative? Discuss.

2. If you have teenagers, ask them what they feel the mother's and the father's roles should be in the family? How do they see their roles? Discuss.

3. Ask your teenagers and young adults for their viewpoints on their future roles as marriage partners and parents. Discuss.

4. Take a few minutes out of a day, and reflect upon the motherhood of Mary.

5. How has the church made an effort, throughout its history, to bring the real gospel values to bear on all human living? Discuss.

6. How has devotion to Mary helped women?

7. What occurred in St. Bernard's life that caused him to have a very strong devotion to Jesus' humanity and a corresponding love for Mary?

8. When St. Bernard decided to devote his life to religion, how was his decision greeted by his friends and family? What was the outcome?

9. What famous monastery did St. Bernard found?

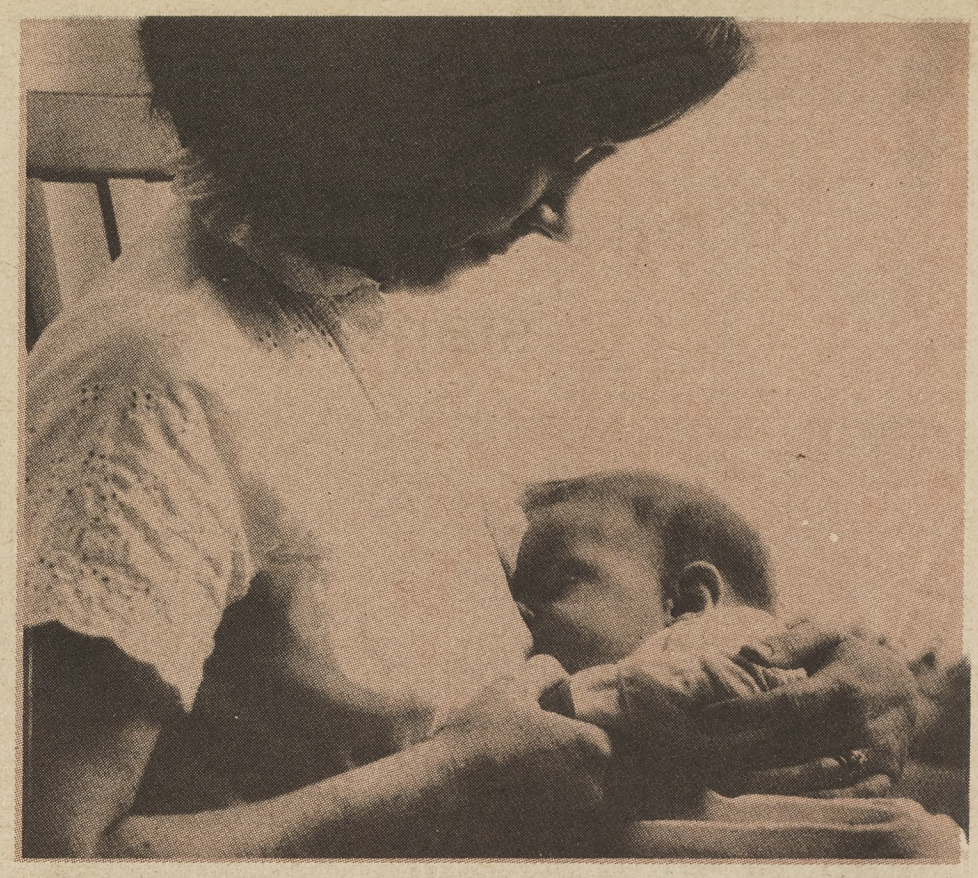
10. What kind of person was St. Bernard? What is his lasting imprint on Christian devotion?

11. What are your views on family planning? Discuss.

12. What are the different aspects of motherhood in today's world? Discuss.

13. If you feel that you must limit your family or carefully plan for the coming of the next baby, how do you meet the problem? If you have not explored the possibility of natural family planning, contact the Catholic Family Life office in your diocese.

Wanted and unwanted motherhood in our time



By Father Joseph M. Champlin

Every Sunday a childless couple in our parish participates at one of the masses and prays for the gift of a baby. It appears very unlikely that the infant so earnestly desired will come from her womb and be the result of their loving sexual union.

Thus they wait and wait and wait, hoping for a child unwanted by another, but deeply wanted by the two of them. Reading statistics from a large eastern city indicating there were more abortions than births last year in that metropolis must cause this fine husband and wife great distress, perhaps anger.

"WE WILL LOVE and care for the tiny one inside of you, even if you won't. Please just give us a chance. Have your baby and allow us to share at least the joy of parenting, since we cannot taste the delight of fatherhood and motherhood."

Unspoken words like these probably run through their minds after hearing data about increases in abortions of listening to a pregnant woman complain about her situation.

That certainly represents one aspect of motherhood in the modern world. Another, however, concerns those spouses who hope to have children or an additional one, but not right now.

WHAT DOES a couple like that do when they have pondered their condition carefully, purified their motives, prayed for guidance and judge, as far as the light of their consciences dictates, God calls them to avoid conceiving a baby at this time?

Current surveys lead us to believe that most American husbands and wives, including Roman Catholic ones, turn to some artificial chemical or mechanical means for resolution of the dilemma. Contrary to statements that "birth control" is no longer a conscience problem for U.S. Catholics, my pastoral experience reveals many spouses continue to experience guilt and anxiety over such decisions. Moreover, there are apparently a substantial number of people who react negatively to these artificial methods for medical or aesthetic reasons.

Such people might investigate natural family planning, a relatively new, generally not well publicized system of developing an awareness of a woman's fertility in order to space pregnancies.

DIFFERENT FROM the older calendar rhythm method, this sympto-thermal approach, based chiefly on present fertility signs, seems to offer a viable alternative for contemporary couples. Its advocates maintain that natural family planning, practiced faithfully by well-instructed spouses, can prove as effective as the pill, acceptable to the Church and completely devoid of harmful side effects.

The technique fundamentally is taught by one couple to another. Hence the organization promoting it bears the title: **The Couple to Couple League International, Inc.** (P.O. Box 11084, Cincinnati, Oh. 45211). John and Sheila Kippley have combined to produce a basic text for the method, **The Art of Natural Family Planning,** available at $4.95 from the Ohio office.

Several dioceses, including San Diego have Family Life offices sponsoring workshops on this program.

Many couples have been generous with their time and effort teaching couples about natural family planning. They argue convincingly about its "safeness" and desirability. Despite the fact that the abstinence required for couples covers only 7-8 days depending upon the woman, they see such necessary self-sacrifice as the biggest current obstacle to its acceptance.

Neverless, they argue this needed, limited discipline will enhance the love and communication between husband and wife. In addition, they have found it provides a monthly honeymoon-like event for the couple coming off the brief abstinence period.

Christian Meditation: Live in the shade of God

By Father Jerome Bevilacqua, OSA

In order to be readily available to God's call, as Levi was (Luke 5:27, 28) when Jesus called the man, there needs to be an interior silence in us. Sometimes this silence comes because we have discovered the vanity in our lives (as, for example, we find described in **Ecclesiastes).**

At other times silence comes because of a deep reverence for God. As God becomes great to us we cease to be impressed or troubled with much else besides God.

BY COMPARING all our subjective responses to the greatness of God what is less than God among our worries, fears and other feelings, often slinks away out of sheer embarrassment, leaving our interior in a deep reverent silence before the goodness of our God. In this type of silence an interior rest emanates from us as peace in which other troubled hearts come to rest.

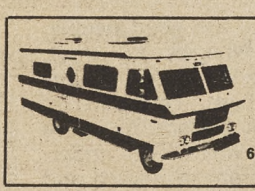
As we live in the awareness of God's grandeur we, almost unknowingly, provide shade from the glaring inconsistencies of life. Knowing that God is great, knowing that God is great enough to bring good from evil, we can make our way through contradiction after contradiction in peace and without complaint.

"NO, IT WAS to shame the wise that God chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen—those who are nothing at all to show up those who are everything.

"The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture says, if anyone wants to boast, let him boast about the Lord." (1 Corinthians 1:27-30)

"What do you have that was not given to you? And if it was given, how can you boast as though it were not?" (1 Corinthians 4:7) "About this thing, I have pleaded with the Lord... but he has said, 'My grace is enough for you: my power is at its best in weakness'. So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me... For it is when I am weak that I am strong." (2 Corinthians 12:8-12)

God is too great to fit into our minds. Consequently, when we try to cut God down to our size we too easily write his words off as foolishness when he calls upon us. It is necessary, therefore, to cultivate an interior silence by living in the shadow of mystery, and under the restrains of a quiet reverence.



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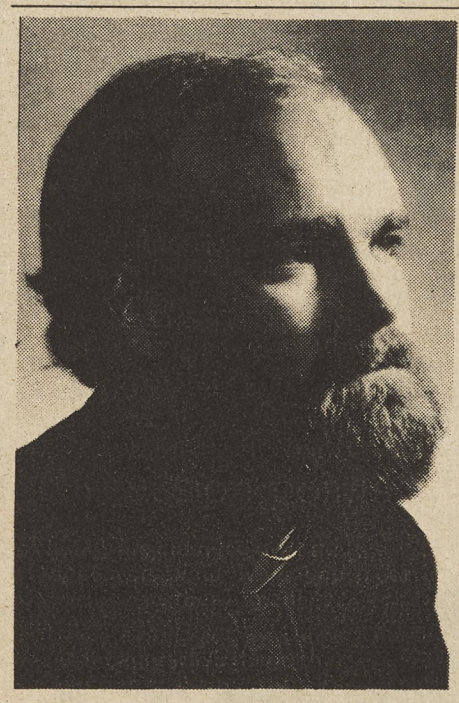

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Faith of Mission Indians

From page 1

five years experience working with the Arapaho Indians of Wyoming.

Although she finds both the tradition and culture of the Mission Indians very different from that of the Arapaho, there are, she maintains, certain attitudes and beliefs common to all Indians, particularly reverence for the dead and a sense of spiritual unity that endures beyond death.

SISTER MARY worked closely with Father Carl Starkloff, SJ, author of the authoritative "The People of the Center", a comparitive study of the American Indian religion and Christianity.

Since about 1948, ministry to the Mission Indians—the official name of the California Catholic Indians converted by the Franciscan missionary band of Father Junipero Serra over 200 years ago—has been the responsibility of the Sons of the Sacred Heart, an Italian religious order more popularly known as the Verona Fathers.

Of the 25 reservations in the diocese, 19 were served from two mission stations by four priests, at Santa Ysabel and Pala Indian missions in San Diego county. Today there are only three Verona Fathers here.

Father Dominic Pazzaglia, FSCJ, was until recently given sole responsibility for 10 reservations, one of which—Sycuan—is about 75 miles from Santa Ysabel where he is pastor. It was, he admits, physically impossible to provide weekly services for all of them, or in some cases, even monthly.

SINCE FEBRUARY this year Bishop Maher has allocated three of these reservations to parishes much closer to the tribal lands.

"When the Verona Fathers took over these missions, there were no parishes out here," Father Dominic said. "Now there are churches in Alpine, Crest, Ramona, Julian, Campo and Lakeside. The church in Alpine is only three miles from Viejas. Crest is only 7 miles from Sycuan and Lakeside close to Barona."

But for the Indians such proximity presents additional problems. The pastors of these parishes have invited them to attend masses at the parish church, but this is hard for Indians to accept.

"WE HAVE our own churches on our own land," Robert Welch, director of Barona Community Center, said. "In the 1940's we had weekly mass here. The priest was here all the time. He knew us and the children came to know and love him.

"There is a vacant priest's house next to the church and there would be enough work in the three reservations, Viejas, Sycuan and Barona, to keep him busy."

But there is more to it than that. Father Bart Battirossi, FSCJ, of Pala Mission which has served Indians since 1812, agreed on the need for a priest.

"THE INDIANS of Southern California have much heritage and tradition connected with the church," he told the diocesan group. They feel rejected and offended when they are expected to attend some other church when they already have one of their own. And almost every reservation has its own chapel.

There is even more than that, Sister Mary Kiely believes; more than the particular forms of traditional worship, more than the singing of Indian prayers after the mass. There is among the Indians, she said, an understanding of the quality of presence that is deeply ingrained.

She likened it to the story of the oriental rainmaker who was called by the villagers to end a drought. He did nothing to make it rain, merely living among the people until, in due course, rain fell.

"IT IS NOT so much what a person does that matters," she explained, "as that he is there among the people. It is a sign that someone cares enough to share their lives and problems."

To have a priest living in the tribal lands, she indicated, is an affirmation and a confirmation of the caring, accepting presence of the church itself. And, listening to the people at two subsequent gatherings at Viejas, it was obvious that the desire for a priest, particularly one also fluent in Spanish, is uppermost in their minds.

Many of the older Indians speak mainly Spanish or Indian—a Yuman dialect named for the Yuma tribe which originated in the desert regions around the lower Colorado River.

THE YUMAN culture has been traced back to 2,000 BC and first signs of it on the Pacific Coast appear about 1,000 BC, according to Dr. James Moriarty, professor of history and anthropology at the University of San Diego.

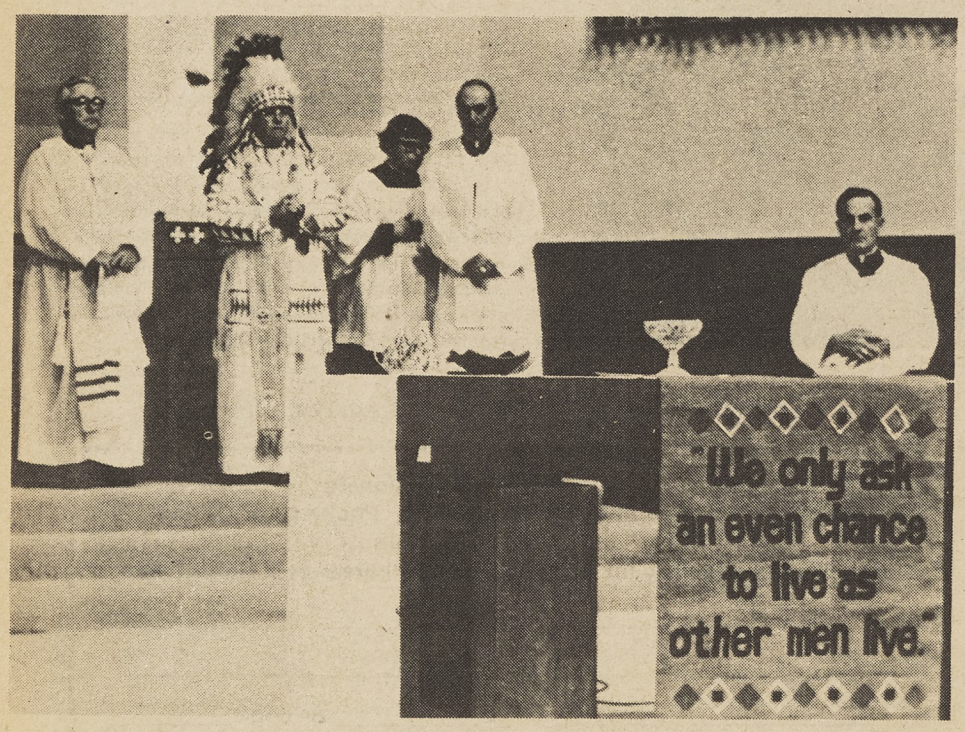
By the time they came in contact with the Spanish missionaries, Yuma Indians had divided into a number of basic tribal units, which were given names connected to the mission areas in which they lived.

The Diegueño Indians, for instance, lived in the vicinity of San Diego; the Luiseño around San Luis Rey. To the north there were the Cupeno and Cahuilla tribes, the Kamia in Imperial county, and in San Bernardino, the Serrano—a branch of the Shoshone people.

MISSION INDIANS have roots deep in California. Traditionally, they practiced agriculture, hunting and fishing, although for centuries the staple diet was the acorn. Because of the need to remain close to their source of food, the semi-nomadic tribes always settled for long periods where oaks were plentiful, usually in mountainous country. Ceremonial and common storage acorn baskets may still be seen in museums at some of the missions.

In Riverside and San Bernardino counties Indians do not suffer as acutely as in parts of San Diego County from lack of priests. There are five reservations in Riverside, one in San Bernardino.

Two of them, Pechanga and Cahuilla, are served from Pala, but Soboba Indian Mission in San Jacinto, Morongo near Banning, and Agua Caliente in the Palm Springs area, all have resident priests.



INDIAN LITURGY—Dressed in an Indian headdress and vestments made of leather and beads, Archbishop John Roach of St. Paul and Minneapolis, is chief celebrant at a mass during a justice hearing by the bicentennial committee of the National Conference of Catholic Bishops in Minneapolis in June, 1975. Among topics discussed were justice for native Americans and rural people, and justice within the church.—NC photo

LOVED ONES REMEMBERED—An annual Indian tradition on All Souls day is to decorate the graves of departed loved ones with flowers, colored paper and candles, This scene is from the graveyard at the Viejas Reservation near Alpine as dusk settles over the land.—SC photo

HOLY GHOST Father Francis O'Reilly who lives in Soboba as pastor of St. Joseph church also serves Santa Rosa reservation. "Santa Rosa is actually under the Verona Fathers," he said, "but there was an unwritten agreement between them and my predecessor that we would help them out there as they have far too much to do."

Father O'Reilly says a special mass for Indians every Sunday in addition to a Saturday evening and Sunday mass for "palefaces" who live near the mission. Only about six of the 82 families from the tribal lands attend, but Father O'Reilly is undaunted.

"It will improve," he says confidently, "especially since one of the regulars is the chief of the tribal council." He visits Santa Rosa, about 30 miles away, for mass every month as well as for funerals and anniversary masses.

"THESE INDIANS are very good as far as sacraments go," he told me. "They are baptized, married and are buried in the church, but I couldn't say they have ever had a tradition of weekly mass. They have never consistently had weekly mass, so there can be no tradition. But it is getting better and it will get better."

From every reservation—except those which have been virtually abandoned, there are reports of people returning to the tribal lands, particularly where federal funds are providing housing and starting small commercial projects.

In Morongo, which has the largest population of Indians after Pala, according to the Bureau of Indian Affairs, Father Francis Weiser, pastor of Precious Blood church, celebrates mass weekly. "And then, of course, there are the funerals, anniversary masses and blessing of graves," he said.

THE CHILDREN at Morongo have for many years received religious instruction from sisters from the Mary and Joseph Center, Cherry Valley.

Sister Eileen Cotter has taught CCD, prepared the children for the sacraments and worked among the people for 10 years. "I love it," she says, "and I think they have learned to trust me. They don't like strangers, but if you come with the Sisters they will accept you."

The problem at Morongo, according to Father Wieser, is that it was very well served under the Franciscans who looked after the reservation until about 1952.

"THERE WAS a large school here for them," he said, "and people came to boarding school from all over the diocese. But when the Franciscans left, the school was closed and nothing replaced it."

The Banning school was the only available high school for Indian children, although after it closed some families sent their children to St. John School in Phoenix, Ariz.

Today, Indian children attend public schools in nearby towns and often continue to college. The Banning school later became the facility for Boys Town of the Desert.

FATHER WIESER finds a certain amount of suspicion towards the church among some of the people. "But," he added, "one cannot generalize. It takes time to get to know the people and it takes time for them to know you." Like Father O'Reilly, he sees growing, if gradual improvement.

Father Weiser is hopeful that completion of the new church at Morongo—probably in spring, 1978—will encourage more participation. The roof-raising, scheduled for sometime this month, will be a community celebration which he hopes will awaken more interest.

Our Lady of Guadalupe, Palm Springs, is also an Indian Mission. Originally named San Floriano, it was built to serve the tribal lands by the Franciscans. In 1948 the name was changed to the present one but its ministry is still to the Indians.

Father Thomas Flahive works there among about 60 Indian families and a few Mexicans. As in all the mission churches, there is daily mass and weekly religious instruction.

FURTHER EAST is the Torres-Martinez reservation but, according to Father John Magana of Our Lady of Solitude, Coachella, very few families actually live there.

"They call us for funerals and so on, and there is a big annual fiesta held there, but at those times the Indians come in from the Santa Rosa hills and around Hemet. There is really no call for special ministry to Indians in this area" he said.

Further east, Fort Yuma, one of two reservations in Imperial County, is the oldest established mission still serving Indians. Founded in 1780, it was administered by the Franciscan Fathers until 1952. Father John Wheeler, new pastor of the mission, commented on the few families who attend mass regularly.

"THOSE WHO come are good people, but there are many who do not come. The facilities are here for them, but they do not make use of them." He spoke, as did Father Wieser, of inroads by some Protestant churches which, he understands, operate a system of reward and award for attendance at services.

The reservation at Twentynine Palms is, according to Father Michael McNally of Blessed Sacrament church there, too small to require any kind of special service. "I don't think anyone lives there," he said "Most of the Indians here would be absorbed into the community."

Looking at the diocese overall, the little pocket of Viejas, Barona and Sycuan emerges as an area of quite special need. The people are concerned about their own contact with the church and the prospect of their children growing up in a difficult environment without sound religious background.

IN ADDITION, there are problems of teenage alcoholism and drugs—perhaps no more then in any other California community, but accentuated by the special pressures of reservation life and the search for identity now being experienced on a national scale by Indians.

But if alcoholism is a factor in every reservation, crime is not. "We have very little crime here," Father Dominic Pazzaglia says, "I go out, sometimes for a whole day. Nothing is locked and the people know I am away, but nothing has ever been taken. The people are honest."

Father Wieser maintained that what crime there is in Morongo comes into the reservation from the freeway which runs

Turn to page 9

Mission Indians

From page 8

through the land.

"PEOPLE COME in from the freeway and commit acts of vandalism to property, even to the graves" he said. "The Indians will not leave building materials around for fear of theft—but not from our people—from those from outside."

And Father O'Reilly says, "We haven't had police here for months. We had a huge ball game here—with mass on the ballfield—which brought in about 800 people. There could have been trouble with a crowd like that, but there were no incidents, apart from altercations between suporters of opposing sides. Of course," he added, "San Diego stole the Indians' water 45 years ago, and only now getting around to giving it back!"

Basically the main social problems seem to be those concomitant with adaption to change and maintaining a sense of personal identity in the modern world.

Dr. Robert Peer of CCS speaks on the need for youth workers in the reservations, for programs or projects that would give them incentive to stay away from drugs and alcohol.

HE RECALLS the valuable work done by Msgr. Mark Doran in the year before his death in 1976. Msgr. Doran helped raise funds to repair the gymnasium at Barona, and purchase equipment he said.

Currently a group of young people from Blessed Sacrament church, San Diego, meets with Indian youth at Barona for a "Fun and Faith" program. It is hoped this will be the forerunner of other such programs.

Dr. Peer also finds care for the elderly a major concern. "They become very isolated," he said, "and suffer severely from malnutrition in some cases."

Asked if neglect of the old is not contrary to Indian tradition, he agreed, but explained that many of the young people who would normally be caring for the elderly leave the tribal lands to work and live in towns and cities outside.

"AND OFTEN the old people disapprove of the young who adapt to more modern ways. The old people want to preserve the old ways and languages and tend to reject the younger ones who do not," he said.

"They will reject any kind of government aid, too, and continue to live in sub-standard housing and avoid super-market foods in favor of traditional foods which are no longer in good supply."

This he maintains, leads to a desperate need for a nutritional program or food kitchen in the Indian centers which would somehow breach the gap and present food in a way acceptable to the elderly.

"YOU KNOW, everyone is concerned about educating the young to accept and adapt to change, but little thought is given to educating the elderly for whom these problems are much more serious," he added.

The issues are real and all of them urgent, but in the San Diego County tribal lands the people return again and again to the need for a priest. "If we had a priest here, many things would be different," one Viejas woman said thoughtfully.

Recalling how the early missionary Padres had appointed spiritual leaders from among the tribesmen to minister to the people during the priests' prolonged absences, giving them faculties to baptize, marry and perform funeral services, I asked why no extraordinary ministers or candidates for the permanent diaconate had emerged from the community.

THE IDEA seems to offer some difficulties. Indian custom, they say, frowns on those who "try to put themselves above others." Persons who might volunteer for such positions would have to be prepared for censure or ridicule.

The old custom of prayer leaders, however, still persists. In each community there are those with a knowledge of the old chants, who lead the prayers in Spanish and Indian. Steve Pochetti and his wife from Santa Ysabel, who are in frequent demand for funerals and other ceremonies, are among the few who qualify for this specialized role.

Some of the Indians feel concern as to what would happen when the present singers were no longer with them. "Only the older ones remember the chants," they say. "The young people are not interested any more."

ON THE QUESTION of some form of training to teach the chants to others, I was told: "You don't train for the singing. It is something you either have or you do not. You hear the chants and then, if it is in you, and you want to do it, you begin to sing."

But here again, as with candidates for ordained or extraordinary ministry, community approval and acceptance is vital.

There is, it seems, no simple answer to the dilemma facing the people of Viejas, Barona and Sycuan, but a beginning has been made. The voices of the people have been raised and heard and their needs recognized. And these people who for so many centuries have lived by the oak and the acorn do not expect overnight miracles.

VOCATIONS RETREATS FOR WOMEN AND MEN

Denise DuBrevil, left, and some of the 10 other young women attending the vocations retreat at Our Lady of Peace Academy, San Diego, last weekend listen to Sister Anscar of the Poor Sisters of Nazareth, right, tell of religious life. Sister Patricia Desmond of the diocesan vocations office sits on the floor, left.

At St. Francis Seminary, below, where the men's retreat was held, seminarians Marc Brown, left foreground, and Chris Merris, right foreground, discuss a talk by Merris with, from left, John Rutledge, Jim Coppernoll and Frank Van De Hey. Merris was one of several seminarians who spoke to the 22 retreatants.—SC

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. – Amen.

FALLON, William H. Husband of Barbara Fallon, father of Richard, Donald and Robert Fallon, son of Mr. and Mrs. Thomas Fallon, brother of Thomas Fallon Jr. Requiem Mass, Nov. 28, St. Therese of the Child Jesus church.

Goodbody's Blvd. Chapel

REBELO, Joao G., Jr. Husband of Maria Rebelo, father of Mary Ida Mesquita, Mary Jo Virissimo, Celina Francisco, Mary Jo Doiron, Agnes Brumley and Manuel Rebelo, brother of David G. Rebelo, 17 grandchildren, 7 great grandchildren. Requiem Mass, Dec. 1, St. Agnes church.

Goodbody's Ivy Chapel

HADAWAY, George E. Husband of Jeannette Hadaway, father of Walter Hadaway. Requiem Mass, Nov. 26, St. John the Evangelist church.

Goodbody's Blvd. Chapel

SAWAYA, Malake G. Mother of George, Ward and Chaquib Sawaya, sister of Badia Sawaya, 3 grandchildren. Requiem Mass, Dec. 5, Holy Cross Mausoleum Chapel.

Goodbody's Blvd. Chapel

SULLIVAN, Martha J. No immediate survivors. Requiem Mass, Dec. 1, Our Lady of the Rosary church.

Goodbody's Ivy Chapel

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This business is conducted as a General Partnership.
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SC: Nov 24, Dec 1, 8, 15, 1977.

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FILE NO. 77 14965

The following persons have abandoned the use of the fictitious business name
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The fictitious business name referred to above was filed in San Diego County on January 16, 1975 and assigned File No. 75 0498
1. ROBERT EMMETT MORRISSEY
3163 Roadrunner Road, Vista, CA
2. Paula Theresa Morrissey
3163 Roadrunner Road, Vista, CA
This business was conducted by Co-owners, Individual.
/S/ROBERT E. MORRISSEY
/S/PAULA T. MORRISSEY
This statement was filed with the County Clerk of San Diego County on Nov. 4, 1977.
SC: Dec. 1, 8, 15, and 22, 1977

FICTICIOUS BUSINESS NAME STATEMENT
FILE NO. 77 14966

The following persons are doing business as:
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1. ROBERT EMMETT MORRISSEY
3163 Roadrunner Road
Vista, CA 92083
2. PAULA THERESA MORRISSEY
3163 Roadrunner Road
Vista, CA 92083
This business is conducted by an individual.
/S/ROBERT E. MORRISSEY
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Protest to Russian fair

Soviet Jewry exhibit staffed by priests, sisters on Sabbath

Southern Cross Reporter

LOS ANGELES—"If you had come on Saturday instead of today, your guides would have been a group of Christian priests, ministers and Sisters," the docent at the Exhibition on Soviet Jewry told the ecumenical group from San Diego.

The exhibition by the Los Angeles Commission on Soviet Jewry, depicted 60 years of Soviet denial of basic human rights to its Jewish citizens.

IT WAS mounted in protest to the $20 million Soviet National Exhibition at the Los Angeles Convention Center during November.

A major problem emerged at the planning stage when it was realized that the exhibit would require staffing on Saturdays, the Jewish Sabbath.

According to Burton Levinson, vice-chairman of the national Commission on Soviet Jewry, he was approached by a group of Catholic priests and nuns and ministers of other Christian traditions who said, "Teach us and we will act as docents on your Sabbath."

AND SO, each Saturday throughout the month, the victimization of Jews in Russia was detailed to the more than 50,000 visitors to the exhibit, by Christians, who also have a history of persecution by the Soviets.

Levinson told the story of an 85-year-old nun who, when asked by a news interviewer why she was working in a Jewish cause, replied, "Because I am a Christian?"

The San Diego ecumenical group, the Women's Plea for Human Rights, are part of a nationwide peaceful protest being held in 63 cities through Dec. 12.

THE PROGRAM on Nov. 22, included a prayer breakfast at the Jewish Community Center, San Diego, the trip to the Los Angeles Exhibition, followed by a brief inter-faith prayer service on the steps of the Convention Center.

A major feature of the program was the talk by Benjamin Fain, a Soviet Jewish activist who struggled for more than four years to obtain permission to emigrate to Israel.

He spoke of his experiences as a "refusnik" and on the current status of Soviet Jews.

Fain, now a professor of chemistry at Tel Aviv University, visited San Diego as a part of a coordinated effort to increase awareness of the plight of Soviet Jews and encourage international protest.

UPLAND PRIEST—Father Byron Haaland, SCJ, of Upland poses with Bishop Nicolas E. Walsh, auxiliary of Seattle archdiocese, just prior to the priest's ordination Nov. 19 at the Sacred Heart School of Theology, Hales Corner, Wis. He is the son of Mr. and Mrs. Orville Haaland, Upland.

Religious educators urged to attend L.A. congress

As there will be no diocesan religious education congress early in 1978, teachers and others from San Diego diocese are encouraged to make use of the program sponsored by the Los Angeles archdiocese at the Anaheim Convention Center.

The congress, Feb. 3-5, is recommended by Father Eugene Lyons, CCD director for San Diego diocese, who said he hopes as many as possible will attend the Anaheim event.

Malcolm Muggeridge, famed British writer and speaker, whose work with Mother Teresa of Calcutta helped his present philosophy, will be the featured speaker.

Muggeridge, once editor of Punch, the humor magazine, is noted for his challenging style.

He will address the congress at the Saturday evening general session. He will also hold two workshops.

Others featured at the congress include musician and composer Father Lucien Deiss, CSSp, Father Giles Conwill, formerly of San Diego diocese, now national black vocations director.

Also Sister Margaret Cafferty, executive director of the Catholic Committee on Urban Ministry; Father Richard Rohr, OFM, and Father Roland Murphy, O. Carm.

Plans for a San Diego diocesan congress are being made for October, 1978, according to Father Lyons. Meanwhile he strongly recommends attendance at the Anaheim convention.

'Pill' increases heart disease risk

MIAMI BEACH, Fla. (NC)—Women who use oral contraceptives stand a far greater chance of heart disease than women who do not use the pill, according to Dr. James Dalen of the University of Massachusetts.

The physician told an American Heart Association convention in Miami Beach Nov. 30 that among all women aged 15 to 44, the risk of death from heart disease was 7.8 per 100,000.

BUT FOR women in the same age group who use oral contraceptives, the rate of death from heart disease jumps to 27.5 per 100,000, he said.

He added that women who smoke should not take birth control pills at all, since the combination of tobacco use and oral contraceptives greatly increases the risk of heart disease.

HE ADVISED doctors to refuse to prescribe oral contraceptives for women who smoke.

"Cigarettes are a bigger threat to life than the pill," Dr. Dalen said. "This is a good opportunity to help the patient get off cigarettes. If she can't I would not recommend the pill."

Bp. Maher asks prayers for rain

Prayers for an end to the drought have been asked by Bishop Leo T. Maher in churches in the diocese, in conjunction with other bishops in California.

Suggestions include prayers to be incorporated during petitions at masses. Among these are:

"That the drought which is causing so many problems may come to an end...

"That you bestow the blessing of sufficient rain, so that we have enough water..."

"Que la sequia que esta causando tantos problems termine..."

"Que des la bendicion de suficiente lluvia para tener bastante agua..."

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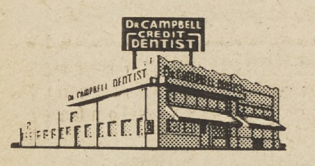

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Bike-a-thon cyclists earn $1,400 for pro-life cause

Southern Cross Reporter

EL CAJON—Concerned Citizens for Human Life will honor the 64 cyclists who raised $1,400 during the "Cycle for Life" bike-a-thon Oct. 15 in San Diego at a Christmas dance Friday, Dec. 9.

Paula Pezanowski, who raised $194 by cycling 63 miles, will receive the top prize at the 8 p.m. dance at Our Lady of Grace parish hall.

DAVID HOWZE, a young blind man, who cycled 21 miles on a tandem, will be awarded second place, and Steve Horning of diocesan St. Francis Seminary, third place.

Camille LeFave and Mark Olechnowicz will be honored for cycling the most miles—68 each.

Each participant in the bike-a-thon who attends the dance will receive a commemorative iron-on patch.

THE FUNDS will distributed among Concerned Citizens groups at Our Lady of Grace; St. Therese, San Diego; Guardian Angels, Santee; Our Lady of Perpetual Help, Lakeside, and Students in Defense of Life.

The money will be used in writing legislators and other efforts to gain a human life amendment to the U.S. Constitution, setting up pro-life libraries in the parishes and for pro-life educational programs.

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Around the diocese

Bishop Leo T. Maher:

Friday, Dec. 9, 10 a.m., Diocesan Offices, San Diego, Clergy Personnel Board meeting.

Saturday, Dec. 10, 4 p.m., Holy Spirit church, San Diego, parish's 25th anniversary mass.

Sunday, Dec. 11, 2 p.m., Community Concourse, San Diego, mass in honor or Our Lady of Guadalupe.

Wednesday, Dec. 14, 1-6 p.m., Mission San Luis Rey, near Oceanside, Senate of Priests' meeting.

Bishop Gilbert E. Chavez:

Sunday, Dec. 11, 9 a.m., San Bernardino, procession from 7th and Mt. Vernon streets to Our Lady of Guadalupe church; 10 a.m., mass in honor of Our Lady of Guadalupe.

Sunday, Dec. 11, 2 p.m., Community Concourse, San Diego, mass in honor of Our Lady of Guadalupe.

Confirmations (to begin at 5:30 p.m.):

Bishop Gilbert E. Chavez:

Tuesday, Dec. 13, St. Rita, San Diego.

Father Daniel Dillabough
Secretary

Holy day reminder

The feast of the Immaculate Conception is today (Thursday, Dec. 8). The holy day of obligation commemorates that the Blessed Virgin Mary, in view of her calling to be the Mother of Christ, was preserved from original sin from the moment of her conception.

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of Dec. 15, is Friday, Dec. 9.

Children's swap meet and Christmas party, sponsored by Ladies of St. Gabriel parish and the Ladies of the Community Church, 1-3 p.m. Saturday, Dec. 10, Community Church hall on Community Road, Poway. Details: 748-9456.

Third Order of St. Francis, Immaculate Conception Fraternity meeting, 1:30 p.m. Sunday, Dec. 11, St. Joseph Cathedral. Details: 298-8038.

Sacred Heart Guild, Christmas Tea, gift giving for the sisters, 2-4 p.m. Friday, Dec. 16, home of Marge Potts, 73-300 Willow St., Palm Desert.

Ensenada tour to benefit needy by Court St. Margaret, No. 1397, CDA, leaves 8:30 a.m. Saturday, Dec. 17 from Chula Vista. Details, reservations: 420-2736 or 427-8630.

Christmas mass and play, 8 p.m. Thursday, Dec. 15, St. Madeleine Sophie's Training Center for Retarded Children, El Cajon. Details: 442-5129.

Jesus is Lord", a film highlighting the charismatic conference in Kansas City last July, 7:30 p.m. Thursday, Dec. 15, St. Vincent de Paul parish hall, San Diego. Prayer meeting follows. Details: 295-7218.

Annual Christmas dinner party, Italian Catholic Federation, St. Therese parish Sunday, Dec. 11, 4-8 p.m. Social center. Dancing to Lou Mercanti's orchestra. Adults $3.50, children $2 Tickets: 583-7886 or 583-2338.

Inland Valley Catholic youth group sponsoring folk mass and dance, Saturday, Dec. 10, 7:30 p.m. at St. Michael center, Poway. The Boogie Man, disc jockey Larry Iozia, featured. No charge. All high schools students from four inland parishes welcome. Details: 748-0471

Holy Hour and Benediction in honor of Mary's Immaculate Conception, 7:30 p.m. Thursday, Dec. 8, Holy Spirit church, San Diego, sponsored by Blue Army of Our Lady of Fatima.

Holy Hour in honor of Blessed Mother, 7:30-8:30 p.m. every second Tuesday of the month, St. John of the Cross church, Lemon Grove.

Advent Bible discussion, 7:30 p.m. Wednesdays through Dec. 14, Holy Family parish hall, Linda Vista, led by Father Jeremiah O'Sullivan.

House of Ireland Christmas dinner-dance, Recital Hall, Balboa Park, San Diego, 6 p.m.-midnight, Saturday, Dec. 10. Tickets $7.50 each; for dance only $3.50.

"The gifts they bring", handicapped awareness workshop, 10 a.m.-5 p.m. Saturday, Dec. 10, Notre Dame High School, Riverside. Details: 297-7110 in San Diego.

"First Mass of Christmas" for USD Alumni Association, 8 p.m. Wednesday, Dec. 14, Basilica of Mission San Diego de Alcala, champagne reception following in "La Sala" at the mission. Details: 291-6480, ext. 355.

Christmas party for residents of Nazareth Retirement House by La Jolla Deanery Council of Catholic Women, Tuesday, Dec. 13 in Nazareth Auditorium following 11:30 a.m. mass in the chapel and lunch. Reservations by Sunday, Dec. 11: 223-1942 or 223-1571.

Serra Club's annual holiday dinner party, 6:30 p.m. Wednesday, Dec. 14, Admiral Kidd Club, Naval Training Center, San Diego. Reservations: Jim Carpenter, 223-8695.

Rosine Guzzetta has been installed Grand Lady of the newly organized Ladies of Columbus, Our Lady of Grace Council. Wives, daughters 18 and older, mothers or widows of K of C members are eligible for membership. Applications: Rose Palazzolo, 460-8274.

Our Lady of Light, Descanso, The Altar and Rosary Society's annual Christmas party, 7 p.m. Friday, Dec. 9, Officers' Club, North Island Naval Air Station, Coronado.

Principals of Christian living using scripture, 9:45-11:30 a.m. Fridays, St. Therese parish social center, San Diego, taught by Mrs. Pat Kankowski.

Women's Club, St. John of the Cross, Lemon Grove, annual Christmas Bazaar, Saturday and Sunday, Dec. 10 and 11, Father Kearney Hall, handcrafts, baked goods and refreshments. Details: 463-4579.

Our Lady of Angels, San Diego, a "California Christmas Dance", Saturday, Dec. 17, dinner at 6:30 p.m., dance at 8 p.m. $2.50 includes both events.

Christmas luncheon party, San Diego Deanery, Council of Catholic Women, social hour 11:30 a.m., noon lunch, Monday, Dec. 19, U.S. Grant Hotel, Crystal Room, entertainment by "Harmonettes". Reservations by Dec. 15; 440-1827 or 446-6760.

Advent spiritual renewal presentations by Father Jerome Bevilacqua, OSA, 1 and 7 p.m. Wednesday, Dec. 14, 1 and 7:30 p.m. Thursday, Dec. 15, Church of the Resurrection, Escondido. Details: 746-3533.

Oceanside Deanery, DCCW, meeting and luncheon, 11:30 a.m. Wednesday, Dec. 14. Reservations by Dec. 9 to: Mrs. Marilyn Yarger, Star Rt. Box 460, Bonsall, CA 92003; phone: 742-3212.

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A look at books

OPENING TO GOD by Father Thomas H. Green, SJ. Ave Maria Press, Notre Dame, IN 46556. 110 pages, $2.45pb.

Prayer is such an important aspect of the Christian's life that Our Lord pointed out that we "should pray always." Yet, as a matter of fact, one of the questions most frequently asked a priest is, "What is prayer?"

The Catechism answer that most of us remember is a more than adequate starting place: Prayer is the lifting up of the mind and heart to God. The types of prayer we were taught is also good: praise and adoration, contrition, thanksgiving and supplication.

It's at this point that a good introduction or guide to prayer is invaluable. Jesuit Father Thomas Green has produced just such a manual in this, his first book. The style is very personal, as befits the publication of his excellent retreat notes.

He begins his book with an extended definition of prayer and the understanding that since prayer is so personal, the definition must be very flexible. Right at the beginning he discusses the important of putting our hearts into our spiritual life.

One thing that will strike the mature reader is Father Green's extensive use of the classical writers on prayer—St. John of the Cross, St. Teresa of Avila and St Ignatius Loyola. His extensive use of the scriptures is also part of his strength.

Another strength of this book is that the author is a product of the "third culture." He is an American who has spent most of his adult life in the Third World so he brings a double perception to his work.

His experience as a spiritual director to religious and major seminarians also brings depth to the volume.

He is at his best when he discusses the techniques of prayer and the active purification of the soul. His modern understanding of the ascent of Calvary gives a new dimension to fasting and penance.

It's a pleasure to recommend this guide to prayer for anyone who is serious about growth in spirituality.

Father Charles Dollen

TV program to focus on St. Francis

NEW YORK (NC)—NBC-TV Network will commemorate the 750th anniversary of the death of St. Francis with an hour-long program Sunday, Dec. 11.

"Francis of Assisi—A Search for the Man and His Meaning" will visualize and explore what is known historically about the 13th century saint—the founder of the Franciscan Order—and the significance of his life for contemporary Christians.

(IN THE San Diego diocese viewing area, KCST-39, San Diego, will air the religious special at 6 a.m. and KNBC-4, Los Angeles, at 10 a.m.)

The program is narrated on location by Father Agnellus Andrew, a Scottish Franciscan who is director of the Catholic Radio-Television Centre at Hatch End, in Middlesex, England.

Off-camera narration is presented by Lee Richardson, a television, film and stage actor.

IN REVIEWING the program, the Office for Film and Broadcasting (OFB) of the U.S. Catholic Conference said:

The program "is most effective in its re-creation of the mood and feel of the worlds of the 12th and 13th centuries and its careful chronology of the central events in Francis' life.

"For those unfamiliar with the details of his life, the program will be entertaining and enlightening. For his followers, it will strike welcome sparks of recognition and remembrance."

The program was produced by the NBC-TV Religious Programs Unit in cooperation with the OFB.

Show notes...

Christmas Choral Festival, University of San Diego orchestra, chorus and vocal ensemble, Father Nicolas Reveles directing, 4 p.m. Dec. 11, Camino Theatre, USD campus. Free.

"The Diary of Anne Frank", by 7th and 8th grade students of Blessed Sacrament School, San Diego, 7:30 p.m. Dec. 8-11, in the Youth Center. Adults $1.50, children 75 cents. Tickets at the door.

Holly Belles Concert presented by the 75-voice RB Chorale, 8:15 p.m. Friday, Dec. 16, St. Michael parish hall, Poway. Tickets $1.50, available at the door.

"Peter and the Wolf" by St. Madeleine Sophie's Players, 4:15 p.m., Sunday, Dec. 11, St. Kieran parish hall, El Cajon.

On the screens

Another Man, Another Chance—French Director Claude Lelouch, whose romantic "A Man And a Woman" was such a hit in this country several years ago, has now tried his hand at a Western that has the same basic plot.

The picture is quite entertaining at times, thanks mostly to the charm of James Caan and Genevieve Bujold, but perhaps too slow-paced for some viewers. Some brief violence, including a rape sequence, make it mature viewing fare. **For adults.**

TV MOVIES include **White Lightning** (Dec. 9, CBS, 9 p.m.)—a routine adventure film with some violence about a ex-convict who works among bootleggers as an undercover agent. **For adults.**

W.C. Fields and Me (Dec. 10, NBC, 9 p.m.)—this movie should distress the admirers of the great comedian. It distorts the truth shamelessly and has a tone of leering vulgarity. **Objectionable.** (PG)

The Next Man (Dec. 14, CBS, 9 p.m.)—a visionary Arab diplomat (Sean Connery) with a peace plan for the Middle East is stalked by an assassin. Marred by excessive violence and unsavory sexual overtones. **Objectionable.** (R)

NC News

Public television to air plight of senior citizens

What is it like for the poor to grow old in this country? A Swedish documentary filmed in New York City and airing on PBS channels Tuesday, Dec. 13, tries to answer that question.

"Those Golden Years" airs at 9 p.m. on KVCR-24, San Bernardino; KCET-28, Los Angeles; and KPBS-15, San Diego, which will repeat the program at 3 p.m. Sunday, Dec. 18.

With minimal naration, this two-hour film allows older senior citizens, many of whom are immigrants, to tell their own story.

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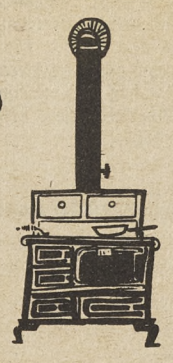

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